

The Boston Massacre, March 5, 1770

The Winthrop Society

Fleet News

Descendants of the Great Migration 1630-35

Volume 10, Number 1, Spring 2013

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Massachusetts Bay
Company Seal

“WHEREAS the Puritans of the Massachusetts Bay Company and their elected Governor, John Winthrop, emigrated to New England in 1630 to found a “City on a Hill,” the Winthrop Society: Descendants of the Great Migration is dedicated to honoring and preserving their memory, philosophy, and tradition; and transmitting their example of courage, faith, civic duty and integrity.”

- excerpt from the Winthrop Society Charter

PRESIDENT’S MESSAGE / J. Michael Phelps

Greetings Society Members!

The Winthrop Society “ship of state” continues to make progress towards improving and building the Society and thus do more to achieve its primary goal of expanding education and knowledge about the hardy souls who founded the Massachusetts Bay Colony.

On February 26, 2013, the Internal Revenue Service issued its formal Letter of Determination approving “Winthrop Society, Descendants of the Great Migration, Inc.” a nonprofit, tax-exempt entity. The letter states that the Society is “exempt from Federal income tax under section 501(c) (3) of the Internal Revenue Code” and that contributions to the Society “are deductible under section 170 of the Code.”

Furthermore, the IRS states: “You are also qualified to receive tax deductible bequests, devises, transfers, or gifts under section 2055, 2106, or 2522 of the Code.” The IRS determined that the Society is a “public charity” which is the most favorable category and that which we had requested.

Pursuant to written notice sent to all members in good standing (and we apologize that the USPO took such a long time to get the notice into your hands), the newly-incorporated Society had its first Annual Meeting on April 14, 2013, at the venerable Army and Navy Club at 901 17th Street NW, Washington, DC. Given that this was our first-ever meeting in Washington, DC, and that the meeting notices were a bit late in being received, we had a good turnout, consisting of Society members from throughout the country: Michael Bates (NJ), Lawrence Casey (TX), Timothy Finton (Winthrop Society Parliamentarian from Maryland), Anne Henninger (VA), Barry Howard (Winthrop Society Chaplain and Webmaster from Maryland), Katherine King (VA), Karen Avery Miller (TX), Michael Phelps (Winthrop Society President, from California), Laura Ramsay (AL), David Stringfellow (VA), Clinton Williams (Washington, DC), and Richard Wright (VA).

We also were honored by the attendance of numerous guests, many of whom were top officers in other well-respected lineage societies: John Bourne (OH) Past Governor General of the Order of the Founders & Patriots of America and the new Governor General of the National Society Sons of American Colonists; Lanie Hill (NJ) and her husband, Dr. George Hill, a retired physician who earned his PhD in history and has published two well-respected historical books; Dr. Charles Lucas (CT) Past President General of the Order of the Merovingian Dynasty, Past President General of the Order of Americans of Armorial

Ancestry, and Past President of the New York Society Sons of the Revolution; Karen McClendon (TX) Past President of the Guild of Colonial Artisans and Tradesmen; Dr. Linda Mistler (MD) Past President General of the Order of Americans of Armorial Ancestry; Carla Odom (NC) President General of the National Society Sons & Daughters of Antebellum Planters; Robert Odom (NC) President General of the National Society Sons & Daughters of the Pilgrims; and Dianne Robinson (NC) the national treasurer for several well-respected lineage societies.

We hope that “the word is out” about the “new” Winthrop Society and that people who are members of other lineage societies will apply for membership. You are invited to attend the [Winthrop Society’s Annual Social Meeting on Saturday, Sept 28, 2013, at 2:00 p.m. at the historic First Church in Boston on 66 Marlborough Street](#). This coincides with other Charter Day activities (see their box on pg 8). Directions to the church are at its website - www.firstchurchboston.org. More details will be posted mid-summer at our website - www.winthropsociety.com. Please contact me by email (below) if you plan to attend.

The Winthrop Society’s next Annual Meeting will be held on Sunday, April 13, 2014, at the Army & Navy Club, 901 17th Street NW, Washington, DC. It will be a Breakfast Meeting commencing at 8:30 a.m. With this advance notice, we hope that more members (and prospective members) will be able to plan their schedules so that they can attend and participate.

We plan to update and improve the Society’s website, which continues its vital role of educating the public about the history of the Great Migration and the men and women whose hard work and sacrifices helped create the foundation upon which our American system of government was built. It is also vital for the health of the Society to have all members remain current with dues. If your dues are not current, or if you are unsure, contact our Treasurer, Walt Seelye, via email at treasurer@winthropsociety.com or via USPS to Treasurer, 13802 Pine Glen Dr East, Colorado Springs, CO 80908-3509.

Please direct questions to phelps@alumni.princeton.edu or via USPS to my home at
5 Reed Ranch Rd, Tiburon, CA 94920-2022.

J. Michael Phelps

✧ Charles Francis Adams, Sr. (1807 – 1886) ✧

I visit five generations of my Penniman family at Mt. Wollaston Cemetery in Quincy, Massachusetts. This lovely cemetery was created in 1864 in the new park like style. On the knoll to the rear of our family plot sits an impressive grave monument. Drawn to it, I learned it belongs to Charles Francis Adams, Sr. His grandfather and father, Presidents John and John Quincy Adams, are buried in crypts in the First Unitarian Church in Quincy Center nearby as befits their national status. With Wikipedia's vast knowledge base, I found my answer as to who this particular Adams man was and share these findings with you. – Carol Taylor, Editor.

Charles Francis Adams, Sr. was an American lawyer, politician, diplomat and writer. He was the grandson of President John Adams and Abigail Adams and the son of President John Quincy Adams and Louisa Adams.

Early Life

He was born in Boston, and attended Boston Latin School and Harvard College, where he graduated in 1825. He then studied law with Daniel Webster, and practiced in Boston. He wrote numerous reviews of works about American and British history for the *North American Review*. Adams was elected to the Massachusetts House of Representatives in 1841, served in the state senate 1844–1845, founded and edited the journal *Boston Whig* in 1846, and was the unsuccessful nominee of the Free Soil Party for Vice President of the United States in 1848.

Beginning in the 1840s, Charles Francis Adams, Sr. became one of the finest historical editors of his era. He developed this expertise in part because of the example of his father, who in 1829 had turned from politics (after his defeated bid for a second presidential term in 1828) to history and biography. The senior Adams began a life of his father, John Adams, but only wrote a few chapters before he resumed his political career in 1830 with his election to the U.S. House of Representatives. The younger Adams, fresh from his edition of the letters of his grandmother, Abigail Adams, took up the project that his father had left uncompleted, and between 1850 and 1856 turned out not just the two volumes of the biography but eight further volumes presenting editions of John Adams's *Diary and Autobiography*, his major political writings, and a selection of letters and speeches.

This edition, titled *The Works of John Adams, Esq., Second President of the United States*, was the only edition of John Adams's writings until the family donated the cache of Adams papers to the Massachusetts Historical Society in 1954 and authorized the creation of the Adams Papers project; the modern project had published accurate scholarly editions of John

Did You Know...

The Free Soil Party was a short-lived political party in the United States active in the 1848 and 1852 presidential elections, and in some state elections. Founded in Buffalo, New York, it was a third party and a single-issue party that largely appealed to and drew its greatest strength from New York State. The party leadership consisted of former anti-slavery members of the Whig Party and the Democratic Party. Its main purpose was opposing the expansion of slavery into the western territories, arguing that free men on free soil comprised a morally and economically superior system to slavery. They opposed slavery in the new territories (agreeing with the Wilmot proviso) and sometimes worked to remove existing laws that discriminated against freed African Americans in states such as Ohio. The party membership was largely absorbed by the Republican Party in 1854.



Peacefield

Adams's diary and autobiography, several volumes of Adams family correspondence, two volumes on the portraits of John and Abigail Adams and John Quincy and Louisa Catherine Adams, and the early years of the diary of Charles Francis Adams. Charles Francis Adams published a revised edition of the biography in 1871. He was elected a Fellow of the American Academy of Arts and Sciences in 1857.

Federal Political Career

As a Republican, Adams was elected to the United States House of Representatives in 1858, where he chaired the Committee on Manufactures. He resigned to become Lincoln's minister (ambassador) to the Court of St. James (Britain) from 1861 to 1868. Powerful Massachusetts Senator Charles Sumner had wanted the position, and became alienated from Adams. Britain had already recognized Confederate belligerency, but Adams was instrumental in maintaining British neutrality and preventing British diplomatic recognition of the Confederacy during the American Civil War. Part of those duties included correspondence with British civilians including Karl Marx and the International Workingmen's Association. Adams and his son, Henry Adams, who acted as his private secretary, also were kept busy monitoring Confederate diplomatic intrigues and the construction of rebel commerce raiders by British shipyards but which was soon transformed near the Azores Islands into sloop-of-war CSS *Alabama*).

Back in Boston, Adams declined the presidency of Harvard University, but became one of its overseers in 1869. In 1870 Charles Francis Adams built the first presidential library in the United States, to honor his father John Quincy Adams. The Stone Library includes over 14,000 books written in twelve languages. The library is located on the property of the "Old House" (also known as "Peacefield") at Adams National Historical Park in Quincy, MA. During the 1876 electoral college controversy, Adams sided with Democrat Samuel J. Tilden over Republican Rutherford B. Hayes for the presidency.

Charles Francis Adams died in Boston on November 21, 1886, and was interred at Mt Wollaston Cemetery, Quincy, Massachusetts.



One of the greatest challenges facing historians seeking to understand the society of colonial New England is the relative paucity of primary sources written by women. Much of what we know is based on writings by men about women – virtually everything we know about Anne Hutchinson, for instance, was recorded by those who banished her from Massachusetts and excommunicated her from the Boston church. While there are countless diaries and letters written by men, Anne Bradstreet is one of a small number of females who shared her beliefs and feelings in her own words. Margaret Winthrop is another exception to the general rule. We have a rich correspondence between Margaret and John Winthrop that helps to illuminate her life and the nature of at least one puritan marriage.

Margaret Tyndal was the daughter of Sir John Tyndal, a judge of the King’s Court of Chancery, and Lady Anne Egerton. This was the second marriage for Lady Anne, who had previously been married to William Deane. Margaret was born in about 1591 and raised in Chelmsley House in Great Maplestead, a town in north Essex. She was taught to read and write and her later life gives evidence of an exposure to a variety of books. During the reign of Queen Elizabeth, puritans had created something of a godly kingdom along the Stour River, which divided the counties of Essex and Suffolk, and the Tyndals were supporters of that reform movement. One of the prominent puritan clergy of the region was Stephen Egerton, who was Lady Anne’s brother. When Margaret was about twenty-five her father was murdered by a disgruntled client in a famous case investigated by Sir Francis Bacon.

It was shortly after this that John Winthrop began to court Margaret. Her family, especially her oldest son, Sir John Deane, believed it was an unsuitable match. The Deanes and Tyndals were of a substantially higher rank in society. Members of the Winthrop Society need to be reminded that Winthrop was but an obscure member of the lesser gentry in England. Furthermore, John was a two-time widower with four young children and straitened financial circumstances. Yet he had been attracted to Margaret by reports of her piety from mutual clerical friends Stephen Egerton and Ezekiel Culverwell, the minister of Great Stambridge in Essex. Alluding to her family’s concerns, John wrote to Margaret criticizing those who “savor not the things of God” but seek “great portions with their wives and large jointures from their husbands.”

The relationship between John and Margaret was rooted in their shared spiritual interests, but was also one of deep emotional depth. In a letter he sent her while they were courting,

John wrote “And now, my sweet Love, let me a while solace myself in the remembrance of our love, of which this spring time of our acquaintance can put forth as yet no more but the leaves and blossoms while the fruit lies wrapped up in the tender bud of hope.... Love bred our fellowship, let love continue it. And love shall increase it until death dissolve it.” It was the depth of their love and the intercession of their clerical friends that overcame the family resistance, allowing them to marry at Great Maplestead church on April 29, 1618.

Over the next fifteen years John was frequently separated from Margaret. He was appointed an attorney of the Court of Wards and Liveries in London and had to be there during the legal terms. He then became involved in the organization of the Massachusetts Bay Company. After being chosen to be governor he spent much of his time in the months leading up to the Great Migration in London planning for the enterprise. When the time came to emigrate, Margaret stayed in England to arrange for the sale of the Groton estate. What this meant is that for long periods the two relied primarily on correspondence to maintain their relationship. They also agreed, when John was leaving England, that they would set aside the hour between five and six each Monday and Friday to think of each other and conduct a dialogue of the spirit, perhaps modeled after Imogene’s vow to think regularly of her beloved in Shakespeare’s *Cymbeline*.

The correspondence between John and Margaret is filled with notes of endearment that contradict the stereotypical impressions of the puritans as emotionally cold. Referring to John on one occasion as her “most dear husband,” Margaret wrote that “I have no way to manifest my love to you but by these unworthy lines, which I would entreat you to accept from her that loveth you with an unfeigned heart.” On another occasion she confessed that she missed his “beloved presence, which I desire always to have with me.” Yet again she would refer to him as her “very loving husband” and write that “your love to me doth daily give me cause of comfort, and doth much increase my love to you.” John’s letters are equally caring, referring to her as “mine own, mine only, my best beloved,” and “my love, my joy, my faithful one.” He attached a romantic postscript to a letter in February 1630, telling her “thou must be my valentine.”

Their letters also demonstrate a partnership in advancing the causes that both held dear. Prior to 1630 their correspondence is filled with concerns for the religious situation in England. The decision to emigrate was one that Margaret offered input on and supported. They wrote of the misbehavior of



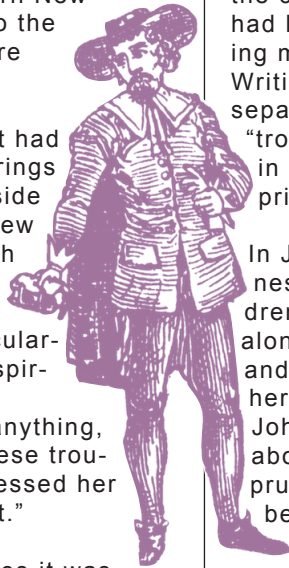
Francis J. Bremer, PhD ✱

John's son Henry, and of the health and welfare of the other children as well. Margaret gave birth to five children of her own and was a well-loved step-mother to John's children from his first marriage. Her relationship with John's eldest son, John Jr., was particularly strong. In addition to caring for the children she managed the estate during the periods of John's absence.

Once the couple was reunited in Boston there were few occasions that would have required correspondence. But one such time occurred in 1637 when the colony magistrates decided to move the sessions of the General Court from Boston to Newtown, the town across the Charles River that was soon to be renamed Cambridge. The occasion was to remove the Court for the time from Boston, the center of the religious controversy centering around Anne Hutchinson and Henry Vane. At the same time that the magistrates were dealing with that dispute the colony was engaged in a war against the Pequot Indians in southern New England. John had just been returned to the governorship, and Margaret wrote to share her fears.

There is no way of knowing if Margaret had attended some of the religious gatherings in the Hutchinson home, but it is not outside the realm of possibility. She certainly knew Anne and likely had exchanged views with her in the town market or by the spring from which the townspeople drew their water, which made the controversy particularly troubling. "Sad thoughts possess my spirits," Margaret wrote John, "and I cannot repulse them, which makes me unfit for anything, wondering what the Lord means by all these troubles among us." Nevertheless, she expressed her confidence that "all shall work to the best."

Shortly after the resolutions of these crises it was found that the Winthrop's steward had mismanaged their estate and defrauded them, leaving them deeply in debt. John had to sell some of his property, including their home close to the market. They moved from this "mansion house" on what is now State Street into a new home on what is now Spring Lane and Washington Street. Revising his will in light of his new circumstances, John insured that his "dear wife who hath been a faithful help to me," would be "maintained in a comfortable and honorable condition" should he die before she did. As for that condition, we have only a few hints regarding her domestic life in New England. We know from Lucy Downing, John's sister, that Margaret embroidered and that her work was "worthy of all praise and imitation." When her son Stephen journeyed to England she asked him to arrange the shipment to her of some furnishings from Cheyney House in Great Maplestead. Roger Williams sent her chestnuts for her enjoyment, and an English



*Love bred our fellowship,
let love continue it.*

Margaret Winthrop, the Governor's Wife



friend sent her "a tame creature" for a pet (though we don't know what it was).

With the outbreak of Civil War in their native land in 1642, New Englanders found themselves hopeful that the conflict would usher in the religious changes they had long prayed for, yet concerned for what the fighting meant for friends and relatives still in England. Writing to John during one of their rare New England separations, Margaret expressed her concern for the "troublesome times and manifold distractions that are in our native country," and that the colonists "do not prize our happiness here as we have cause."

In June 1647 Margaret contracted a respiratory illness. She declined quickly and died before her children could gather to her bedside. Of the family, John alone was there, along with the clergy John Wilson and John Cotton. In his journal, John commemorated her, writing that "the governor's wife, daughter of Sir John Tyndal, knight, left this world for a better, being about 56 years of age. A woman of singular virtue, prudence, modesty, and piety, and especially beloved and honored of all the country."



Francis J. Bremer has been interested in New England's history since he vacationed in the region as a youth. It has been his professional focus since he received his PhD at Columbia University in 1972. During the following years he has published fifteen books dealing with puritans in New England and their connections across the Atlantic world.

John Winthrop: America's Forgotten Founding Father (2004) won the John C. Pollock Award for Christian Biography and a citation from the Colonial Dames of America. First Founders: American Puritans and Puritanism in the Atlantic World (2012) was a selection of the History Book Club. His most recent book is Building a New Jerusalem: John Davenport, A Puritan in Three Worlds (2012), a study focusing on the founder of the town and colony of New Haven. He is currently working on a study of the neglected role of the laity in the shaping of puritan ideas and practices in England and America.

Dr. Bremer is Professor Emeritus of History at Millersville University of Pennsylvania, where he taught for thirty-six years. He has also been a visiting fellow at Oxford and Cambridge Universities in England, and Trinity College in Dublin. He has spoken to numerous groups throughout England and Europe, seeking to explain the relevance of the puritan founders to the issues of our time.





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Fleet News is a biannual
publication - May & Nov.

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ROSETTE

● REGISTRAR / Timothy L. Jacobs

New Members

Ona Marlene Rathbun Wilkinson of Westlake, OH
Edward Kossiter, Winthrop fleet, 1630, Dorchester, MA

Christopher David Sands of Cranford, NJ
Richard Palgrave, Winthrop fleet, 1630, Charlestown, MA

David Meade of Bellaire, TX
Nathaniel Turner, Winthrop fleet, 1630, Lynn, MA

Deborah Sophia Brodt Vincent of Mokena, IL
William Knapp, Winthrop fleet, 1630, Watertown, MA



Supplemental Ancestry

David Wade Morton of Manlius, NY
Thomas Holcombe, prob Mary & John, 1633, Dorchester, MA

Margaret K Hurrie of Plymouth, WI
John Johnson, Mary & John, 22 Jun 1630, Roxbury, MA

Maura Jane Phillips Mackowski of Gilbert, AZ
Clement Briggs, fortune, 1621, Weymouth, MA

✱ Denotes Life Membership ✱

● INSIGNIA / Walter C. Seelye

Members, to order Society insignia, print the order form on our website at winthropsociety.com/winthrop_order_insignia.pdf, fill it out, and send with your check to:

Walter C. Seelye, Treasurer
13802 Pine Glen Dr East
Black Forest, CO 80908-3508
Tel. 719-495-4316

Made by City Pride, the miniature medallion is 3/4 inch in diameter and crafted of solid brass with an antique finish. It is suspended from a silk drape in the Winthrop Society's colors. \$50.00

The rosette, by Dexter Rosettes, is 1/2 inch and in the Winthrop Society's colors. \$15.00



MEDALLION

St Giles, Great Maplestead, Essex, England

St Giles church stands on a projecting spur of land bounded by two streams which eventually join and run into the river Colne. Great Maplestead is a picturesque but scattered village 1½ miles SE of Sible Hedingham and 3 miles N of Halstead. Many of the houses around are 16th & 17th Century but this ancient church was built c.1100. It probably stands on the site of a pagan temple which was used for services after the arrival of Christianity.

The present Norman stone building is of exceptional interest, not only because so much early Norman work has survived but also because of its comparatively rare ground plan.

Many alterations and additions have been made through the ages. Only the font remains from the 15th Century and many treasures were lost during the reformation. In 1612 the tower was struck by lightning and the necessary rebuilding done in the then fashionable red brick. 18th Century neglect was followed by thorough Victorian restoration, and care of this special building continues to the present day.

Friends of Essex Churches Trust



St Giles

Noteworthy - Margaret Tyndal married John Winthrop at Great Maplestead in Essex, England, on 29 April 1618, becoming his third wife.

Photo of St Giles courtesy of John Whitworth. See his amazing collection of Medieval era English churches, all standing today and most in operation, at his website link below. - Ed.

www.essexchurches.info

● WEBMASTER / Barry C. Howard

Our website address is

www.winthropsociety.com

Did You Know...

John Bunyan (1628 – 1688), a Christian writer and preacher, was born at Harrowden, Bedfordshire, England. As a preacher, John had the reputation of being able to inspire and stir the hearts of his listeners. He is the author of Pilgrim's Progress, arguably the most famous published Christian allegory.



In addition to Pilgrim's Progress, Bunyan wrote nearly sixty titles, many of them expanded sermons. Bunyan faced legal challenges to fulfilling his calling but did not compromise to authorities. He preferred to face and endure years of imprisonment at great sacrifice to himself and family, rather than resign himself to giving up preaching. He is identified with the Puritan tradition.

- www.newworldencyclopedia.org

● PUBLICATIONS / Carol L. Taylor

Members and interested historians are invited to submit articles for publication in *Fleet News*. Tell us about your qualifying ancestor or write about an interesting Early American person or event. The 17th century is the most desirable but later histories are considered. Historical relevance, sound research, and good composition is critical. Unless you are a subject matter expert, expect possible editing. Cite your sources especially if you have borrowed from the web and please adhere to an informal style. Footnotes are not included. I provide the graphic elements as a rule. Please include a short biography about yourself. Submittal is no guarantee of publication. We also have *Whatchamacallit* - send me your idea for a unique colonial item or gadget. Lastly, *Did You Know...* this for something relevant to the times of the Puritans or colonial era New England. *Fleet News* is a biannual publication (May & Nov timeframe).

● TREASURER / Walter C. Seelye

Thanks to all of you who have kept the Society current on your mailing address. But how current is your e-mail address? Has it changed recently? Sometimes we need to communicate quickly (and save postage) via e-mail. Please send your updated e-mail address & phone number to treasurer@winthropsociety.com. If you're not sure what is in our records, send me your correct data, and I'll update the roster. And if you regularly spend time at your vacation home, please send me both seasonal addresses, with dates, so you don't miss any mail. If a fellow member tells you he hasn't received his newsletter, ask him to pay his dues and/or update his address.





THE WINTHROP SOCIETY

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Volume 10, Number 1, Spring 2013

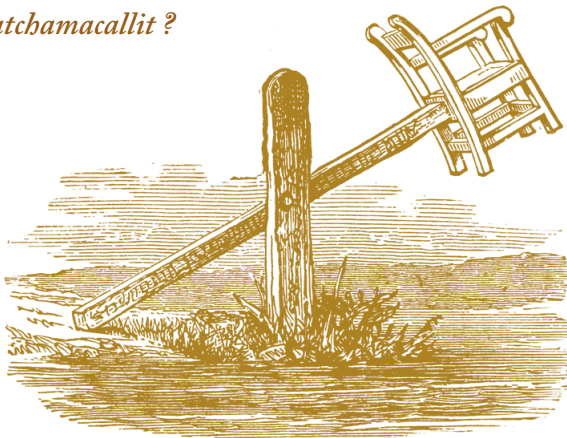
You are cordially invited to attend the
Tenth Annual Boston Charter Day
sponsored by
The Partnership of the Historic Bostons, Inc.

September 7, 2013 - Charter Day Celebration

September 26, 28, 29, and 30th
"Crime and Punishment in Early Massachusetts"
Programs and tours about 17th-century civil law
and the people of the Massachusetts Bay Colony.

www.historicbostons.org/bostoncharterday

Whatchamacallit ?



It is a ducking-stool! Ducking-stools are chairs formerly used for punishment of disorderly women, scolds and dishonest tradesmen. The ducking-stool was a strongly made wooden armchair in which the victim was seated, an iron band being placed around her so that she should not fall out during her immersion. Some were on wheels like a tumbrel that could be dragged around the parish. Some were put on poles with two long shafts fixed to the axles. This was pushed into the pond and then the shafts released, thus tipping the chair up backwards. Sometimes the punishment proved fatal and the victim died of shock.

Stocks or pillories were similarly used for punishment of men or women by humiliation. The earliest record of the use of such is towards the beginning of the 17th century. It was used both in Europe and in the English colonies of North America.

- Wikipedia



How did Puritans dress?

- Puritans dressed modestly in sad or somber colors.

- Puritan women wore long black dresses that covered them from neck to toes. They wore a white apron and with their hair was bunched up behind a white head-dress.

- Puritan men wore black clothes and short hair.

Actually, the Puritans dressed in accordance with the fashions of their time. The black attire we associate with them was only formal wear for Sabbath. Weekday clothing was as varied and colorful as the non-Puritans of their day. Most paintings we see of the entire company attired in drab, black cloth and white aprons were completed some hundred years or more after their day, and are therefore not reliable sources. Studies in historical costume give a more accurate representation of early 17th century dress, any simplicity that existed in Puritan clothing would have been from a lack of ready access to finer textiles and the impracticality of more elaborate patterns in the New England colonies, as opposed to any religious belief in maintaining a somber appearance.

On the Cover...

The Boston Massacre, known as the Incident on King Street by the British, was an incident on March 5, 1770 in which British Army soldiers killed five civilian men and injured six others.



The 2013 Boston Marathon took place on Monday, April 15, 2013. It was the 117th edition of the mass-participation marathon. Over 23,000 runners participated. The marathon was disrupted by two consecutive explosions on the sidewalk near the finish line, killing three spectators and injuring 264 others. The race was halted, preventing many from finishing.

In the days that followed, Bostonians adopted this motto:

Boston Strong